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REVIEWS AND ABSTRACTS OF LITERATURE

Les Classiques de la Philosophie; publiés sous la direction de MM. VICTOR DELBOS, ANDRÉ LALANDE, XAVIER LÉON. Paris: Librairie Armand Colin.

VIII. BERKELEY: *Les Principes de la Connaissance Humaine*, traduction de Charles Renouvier. 1920. Pp. xii + 107.

IX. BERKELEY: *La Siris*, traduction de Georges Beaulavon et Dominique Parodi. 1920. Pp. viii + 159.

XII. MAINE DE BIRAN: *Mémoire sur les Perceptions Obscures*, suivi de la discussion avec Royer-Collard et de trois notes inédites. 1920. Pp. xii + 66.

Les Classiques de la Philosophie, of which three volumes have appeared, is a new series designed to put into the hands of French readers some of the philosophical classics which at present are unavailable to them. Descartes, Malebranche, Condillac, and Maine de Biran are the French authors represented in the announced list, and Hobbes, Berkeley, and Kant are those of whom translations are to appear. Since the series is intended merely to fill in gaps in the literature formerly accessible, some of the more important of the writings of those authors are not included. The price per volume is moderate, varying from three to five francs. The texts are edited critically, with carefully prepared footnotes on the various readings of the successive revisions of the works. Each volume is accompanied by a brief biography of the philosopher and an excellent bibliographical notice.

The volume of extracts from the still largely unpublished works of Maine de Biran gives us one of his main essays in psychology, and shows both his dependence upon Condillac and his departure from Condillac in the direction of mysticism. This essay is followed by four brief extracts from the manuscripts in the possession of the Institute of France, three never before published, in which extracts the attitude of Maine de Biran is shown towards four other psychological authors of his day, Royer-Collard, Bonstetten, Reid, and Dugald Stewart.

The two volumes of translations of Berkeley are interesting as evidence of the place held by Berkeley in French thought. It is startling to learn that, whereas *Siris* appeared in an earlier French translation as long ago as 1745, that is, but one year after its first publication in English, the *Principles* never was put into French until 1889. The 1889 translation is indeed the only translation ever made into French. It was made by Renouvier, and originally appeared in sections in five successive issues of *La Critique Philosophique*, of which Renouvier was at that time editor. This present

reprint of Renouvier's translation, into which only minor corrections have been introduced, is consequently the first time that that important and basic document in modern idealism has been available readily and in book form to those who read only French. It is perhaps hazardous to rest any conclusion upon these dates. But one may well wonder whether the order of translation was at all due to the congruity of the contents of the two works to the current tradition in French philosophy. Malebranche repudiated the doctrine of the *Principles* as foreign to his own thought; but he might not have objected so strongly to the *Siris* which appeared after his death and contained a more Platonic type of idealism. At least, whatever the explanation may be, the amazing facts are that, while the *Siris* was almost immediately translated, the *Principles* had to wait nearly two centuries for its first French translation and more than two centuries for the publication of that translation in book form. Considering the much greater importance of the *Principles*, one can not but wonder at these dates.

Students of Berkeley may well spend a few hours in reading Renouvier's French translation of the *Principles*. The effect produced is somewhat different from that obtained by going over the English original. This difference is due primarily to the use of *esprit* as the equivalent for *mind*. Descartes, with whom the modern psychological approach to metaphysics may be viewed as beginning, used *âme* about as frequently as *esprit*, both of which words are usually translated as *mind* by Haldane and Ross. Locke, even though following Descartes in his proof of the existence of the self, avoided the use of the word *soul*, probably because *soul* had retained a theological connotation lacking to the French *âme*. Yet *mind* had for Locke the same substantial meaning as *âme* for Descartes: It was a realm of being, a receptacle in which ideas are deposited, an order of existence ontologically different from that of external objects. And Berkeley, even while denying the existence of Locke's external objects as meaningless, retained his supposition of the substantial self, which he more often called *mind* than *soul*. Hence when the French translation of Berkeley's *Principles* employs *esprit* as the equivalent for *mind*, Berkeley's metaphysics loses much of the sense of substantial and solid being, and becomes more delicate, more airy, more *spirituel*. That is, one passes from the French *âme* to the English *mind*, and then back to the French *esprit*, with the result that idealism is not so much insistence upon a kind of fundamental substance as revelation of the importance of meaning, of implication, of logical connections. In the French translation of *Siris*, the word *mind* is consistently translated as *intelligence*, which further adds to the changed emphasis in Berkeley; yet this work is

already in English somewhat Platonic, and makes such a rendering quite justifiable. The reader of these French translations of English classics can not but be impressed with the subtlety of language in the proper rendering of ideas; and he may wonder how often in the history of philosophy certain views have been adopted because of the words available for expression.

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JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE, July-August, 1920. *La sensibilité, l'intelligence, et la volonté dans tous les faits psychologiques* (pp. 1-57): FR. PAULHAN. — "Sensibility, intelligence, and will are not . . . groups of facts, well delimited and separated from one another, any more than they are products of three distinct metaphysical faculties." They are to be found everywhere in the life of the spirit. *L'imagination pure et la vie esthétique* (pp. 58-87): J. SEGOND. — "Esthetic life represents in its own fashion and implies in its work a kind of mathematics of quality . . . a kind of physics of quality . . . a kind of history of pure quality." *Matière et société* (pp. 88-122): M. HALBWACHS. — An analysis in defense and clarification of the following definition of the working class: "the group of men who, in order to acquit themselves of their task, must turn themselves towards matter and pass out of society." *La Scolastique* (pp. 123-141): P. MASSON-OURSEL. — Through comparative study of occidental and oriental scholasticism seeks to show that scholasticism is not merely an episode but a necessary phase of thought. Oriental scholasticism like the occidental form possesses three chief characters: "the exposition of thought under the form of commentary, the dialectic method, and the belief in the value of systematization, with this corollary: the position of the philosophical problem as a classification of categories." *Analyses et Comptes rendus*. Ettore Galli, *Nel regno del conoscere e del ragionare*: R. GUÉNON. Columbia University, *Studies in the History of Ideas*: P. M-O. Irving Babbitt, *Rousseau and Romanticism*: P. MASSON-OURSEL. E. Seillière, *Les origines romanesques de la morale et de la politique romantiques*: P. MASSON-OURSEL. Th. Ziehen, *Lehrbuch der Logik auf positivistischer Grundlage, mit Berücksichtigung der Geschichte der Logik*: P. MASSON-OURSEL. Léon Daudet, *Le monde des images*: FR. PAULHAN. J. Varendonck, *La psychologie du témoignage*: P. MASSON-OURSEL. J. Varendonck, *Recherches sur les sociétés d'enfants*: E. CRAMAUSSEL. Pierre Dufrenne, *La réforme de l'école primaire*: E. CRAMAUSSEL. *Revue des périodiques*.